

The

Spokesman

WEEKLY

Vol. 29 No. 49

NEW DELHI—4th August, 1980

Price : 50 Paise

Criminals Hold The Nation In Terror

Murders, Rapes And Dacoities On The Increase

Law and order situation in the country is deteriorating at an alarming pace. Unless effective steps are taken immediately, we shall have near anarchy in which honour, life and property of no one will be safe.

One of the vital factors, which catapulted Congress(I) into power at the centre and nine states this year, was the inability of Janta and Lok Dal governments to control spurt in crimes of all types. Mrs Gandhi used to harangue : "In the Indian capital, no woman can go out of the house after sunset without being robbed or molested". And this impressed people.

She had asked the voters to elect a "government that works". After the massive mandate, she has failed to make her administration "work" in the real sense.

Hardly a day passes without a dacoity or armed robbery in New Delhi. The number of murders has doubled in the last six months. Women feel unsafe even in broad daylight. Everyone is living under the pall of terror let loose by roaming gangs of criminals who strike at will everywhere. For instance, in Model Town three dacoities took place within a span of four days. Most of the crimes go undetected.

Same is the story for other major towns, be it Bombay, Calcutta, Madras, Lucknow, Allahabad or Ludhiana.

Of late, cases of rape have multiplied manifold. What is most disturbing is that many of the rapes are committed by policemen themselves, the supposed guardians of law and order. Such men should be taught a lesson of their life. Some leaders have suggested harsher punishment like life imprisonment. The Indian penal code must be suitably amended.

Also rape trials should be held in camera. The definition of "consent" in rape cases should

be changed and the name of the rape victim kept anonymous. Women must not be allowed to be retained in police custody and they should not be called to police station during investigation. The inquiry officer should go to her house and she should be asked to make a statement in presence of a woman police personnel and a social worker.

Deterrant to a crime is the certainty of detection and public censure. For this, we need an efficient police force. This can be ensured more if politicians do not give shelter to unsocial elements and stop interference in police work. During the last few years the police has been demoralised; somuchso officers avoid taking stern steps lest they should be hauled up by the succeeding rival government on one pretext or the other. In this matter, the Janta and Lok Dal governments were more guilty than the present regime.

A lot has been done to improve the working and living conditions of policemen in recent months. Now they have to show results. They cannot grumble that their whole time is spent on worrying how to make both ends meet.

The police commission, under Mr Dharam Vira, has made a number of valuable suggestions to end crime and tore up the police set up. They should be implemented as expeditiously as possible.

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Misgivings About New Proposal On Judiciary

Need For Healthy Norms And Strict Adherence To Them

Unfortunately, the judiciary, dispenser of justice, protector of the poor against executive excesses, and upholder of the constitution, has been dragged into controversy by politicians.

This is because of two proposals on the anvil. First, one-third of judges of a high court should be from outside the area of its jurisdiction. Secondly, seniormost judge of a high court can be appointed as the chief justice of any high court in the country.

The first proposal is in keeping with the principle governing the allocation of Indian Administrative Service officers. In order to ensure impartiality and promote national integration, Pandit Nehru and Sardar Patel decided, way back in 1947, that one-third officers of IAS cadre in any state must be from other states. And this system has worked very well. Its application to high courts could well eliminate the chances of local prejudices and pressures coming in the way of unalloyed justice.

But fears have now been aroused because of the unhappy

experience during the emergency imposed in June 1975. Then several high court judges, who were a thorn in the government flesh, either because of their independence of mind or displeasure incurred from politicians, were transferred to far-off places. This had demoralised the judiciary. Some of the judges felt safety in bowing to the political wind.

There has also been the irresponsible talk of a "committed judiciary", a phrase coined by the late Mr Kumaramanglam.

Both the ruling party and the opposition profess deep respect for the independence of the judiciary. But almost any deviation from the established procedure in the appointment of the chief justices or the transfer of judges is questioned, often without a sound reason.

In the forefront is also the Bar Council of India. It has opposed both the new dispensa-

tions. But 60 prominent lawyers have flayed the council for its new posture, which, they aver, is contrary to the stand it had taken a few years ago. Then it had supported this view on a questionnaire sent by the law commission headed by Justice H.R. Khanna.

The law commission, in its 80th report, had forcefully supported the principle of seniority in judicial appointments. No sane person would, or could, raise any objection. If any other determinant is adopted, it could lead to abuses and dissatisfaction. Then political expediency would take primacy over merit, and sycophancy shall become way of life. The threat of transfer can hang like the sword of Damocles on the head of judges.

Healthy norms have to be established and followed. While the first proposal can bring a lot of good to the people, care must be taken that a judge, once appointed to a high court, is not shifted around. And the post of chief justice must go to the seniormost judge of the same court.

Incidence of Crime Against Women

Justice Bhagwati Against Keeping Women In Police Custody

Mr Justice P.N. Bhagwati of the Supreme Court last week suggested a number of measures to curb the incidence of crimes against women. He advocated the enactment of a law which would prevent a woman being kept in custody by the police.

Releasing a pamphlet—"Women, victims of an exploitative economic system and unjust social order"—published by the National Federation of Indian Women, Mr Justice Bhagwati said that Tamil Nadu was perhaps the only state which prohibited the detention of women in police custody.

He also suggested the setting up of legal aid centres where victims of rape and other atrocities could be given help. These centres should be set up both in rural and urban areas.

There was also the need to "tone up" the investigating agencies so that speedy trial of rape, dowry deaths and suicides cases was undertaken.

In rape cases the proceedings should be held "in camera" so that the victims could give evidence without any pressure or hindrance.

Mr Justice Bhagwati said a recent trend noticed about crimes against women was the "involvement of police" in some cases. "This is disturbing situation and called for utmost vigilance", he added.

He urged social organisations like the National Federation of Indian Women, "to arouse national conscience" against atrocities on women and their social and economic exploitation. Indian culture and traditions had through the centuries handed down the image of a "noble and ideal womanhood" of which any nation would be proud of.

Mr Justice Bhagwati also cautioned against the "evil influence" of films highlighting sex and violence and pornographic literature which was now freely available in our cities and towns. These "bad influences" should not be allowed to corrode our social and moral fibre.

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The present rulers should know that people are watching their performance with keenness and diligence. If they do not deliver the goods, they would be given the marching orders at the next poll in very much the same way as the Janta and Lok Dal men were thrown on garbage heap a few months ago. They do not want sweet promises or pep talk. They want solid steps to end their present nightmare.

He also referred to another social evil that of "forced prostitution" which though not so prominently visible was nevertheless prevalent in hilly regions and backward areas. In most of these cases, it were women, belonging to the weaker sections, who were "exploited and forced to lead a life of shame and degradation" at the behest of some "powerful and moneyed persons".

Punjab Ministers To Hear Grievances

Meetings of the District Grievances Committees in Punjab will be held on the fifth or seventh of each month in the forenoon. Any additional grievances can be taken up in the afternoon on the date fixed for the district.

Dr Kewal Krishan has been allocated Gurdaspur and Ropar districts. Sardar Santokh Singh Randhawa—Amritsar and Bhatinda districts. Mr Kanshi Ram Faridkot and Ropar districts, Mr Sardari Lal Kapur Jullundur district, Sardar Beant Singh Sangrur and Patiala districts, Mr Jagat Ram Hoshiarpur and Kapurthala districts and Sardar Harcharan Singh Ajnala Ludhiana district.

Olympic Hockey Champion After 16 Long Years

India had been successful to win Olympic hockey gold medal after 16 long years by a 4-3 win against Spain and credit for this goes to the forwards for displaying concerted efforts.

Surinder Singh Sodhi gave India a 2-0 half time lead. The Indian victory has been applauded by the President, the Prime Minister, Union Education Minister and others. Sardar Bhalindra Singh, president Indian Olympic Association also hailed the hard work of the team.

G.S. Dhillon

New Envoy To Canada

The former Lok Sabha Speaker, Dr. Gurdial Singh Dhillon will be the new High Commissioner of India to Canada. Dr. Dhillon succeeds General T.N. Raina who died some time back. He is expected to take up his assignment shortly, according to an official release.

Befitting Tribute To A Martyr

The Punjab Chief Minister was presented at Ludhiana last week with a Gnat—a plane of Pride of the Indian Air Force which struck terror amongst Pakistani forces during the 1965 and 1971 conflicts.

The plane was presented on behalf of the Western Air Command by Air Commodore Upkar Singh.

Sardar Darbara Singh paid tributes to Flying Officer Nirmaljit Singh Sekhon who won the Param Vir Chakra posthumously.

He was killed in action in Srinagar in the 1971 Indo-Pak conflict.

Flying Officer Sekhon's life-size bronze statue has been put up at the Ludhiana-Chandigarh bypass and a Gnat has been installed there.

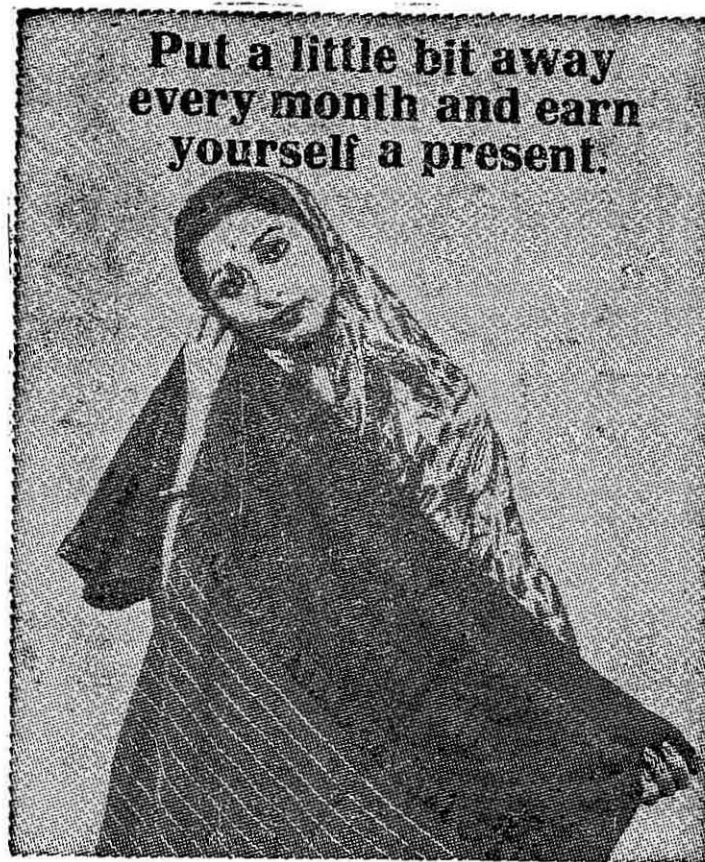
The Chief Minister said that the State Government would set up a memorial to martyrs. He called upon the people to be alert against subversive elements.

Shawls were presented to Mr. Tarlok Singh, father of Flying Officer Sekhon, and Mrs. Pritam Kaur, grandmother of the late Flying Officer.

Dr. K. Kirpal Singh Elected IAOH Vice President

Doctor K. Kirpal Singh, Director of Food Technology, Processing and Marketing of the Punjab Agricultural University has been elected Vice-President of the Indian Association of Ornamental Horticulture (IAOH).

The object of this association is to inculcate an awareness of the important role of ornamental horticulture for creating healthy atmosphere for human living and to encourage horticultural industry in the country.



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A THOUGHT FROM GURBANI

"Sri Har Krishan dhyani,

Jis dithai sab dukh jae."

Let us invoke the blessed Har Krishan

The Sight of whom dispelleth all

Sorrow and suffering.

(Guru Gobind Singh : Dasam Granth)

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FACTIONAL FIGHT

Akalis, who have inborn instinct for fighting, are now proving themselves true to the decades-old jibe : If there is no outsider to fight with, they begin fighting among themselves. Only a few days ago Jathedar Jagdev Singh Talwandi had handed over the charge of Shiromani Akali Dal office to Sardar Bhan Singh who was appointed office secretary by the seven-member committee headed by Sant Harchand Singh Longowal; this committee had earlier been nominated by Akal Takht to look after the party affairs till a new president has been elected; this election, in turn, was to be held after the enrolment of new members and the choice of delegates to the General Body. Now the Jathedar has staged a somersault; he has opened his own separate office under Sardar Dayal Singh, with the result that two rival offices are functioning in the same building in Amritsar. The Jathedar has announced that only membership forms, bearing his signature, would be valid; on the other hand, the Sant has declared that the old forms were fake and members would be enrolled on only those forms which carry his seal and signature; for this purpose he has got new forms printed. This means that the battle of succession is being taken down to the grassroots, which could well lead to vertical split from top to bottom. As a first bout, both the Sant and the Jathedar have called separate meetings of their followers during the week end, if only to demonstrate their strength.

On the eve of Rajya Sabha elections from Punjab this year, Jathedar Talwandi had entered into a bargain that if he was given the party ticket for one of the two vacant seats, he would step down from party presidentship. The seven-member committee thought this formula had in it ingredients of a good and easy riddance. The Jathedar was given the ticket but within a few days he began defying the committee; so much so 35 of the 37 Akali MLAs threatened to vote against him unless he saw wisdom and stuck to his promise; fearing defeat, he came down from his high and arrogant perch. Now that he is very much in Rajya Sabha, he has begun to show his fangs again. In a way, he has proved those correct, who had said that the Jathedar was keen on sticking to both the chairs. It looks the lure of party presidentship is becoming too gluish for him.

STAB OR DUTY ?

Enough heat and controversy have been generated by Gurdev Singh Commission's three reports which were laid on the table of Punjab assembly a few minutes before its session ended last week. As the commission found substance in 35 out of 50 cases against Giani Zail Singh, now union home minister, his followers suspect a stab-in-the back by Punjab Chief Minister Darbara Singh; the latter, of course, has explained that he was bound by constitutional duty to make public the findings; to be on safe side, he had sent the Punjab chief secretary to the Giani and had also sought the opinion of the state advocate-general. Rumours that Prime Minister Indira Gandhi is furious with Sardar Darbara Singh have been denied emphatically, but the fact remains that some bad blood has come to the surface. Rajya Sabha Leader Pranab Mukherjee has announced that the centre does not attach any importance to the reports, as the commission's appointment, like all other commissions set up by the Janta government at the centre, was politically-motivated. But some of the mud is bound to stick to the Giani.

Sardar Gurdev Singh, a retired judge of the Punjab and Haryana high court, has refuted charge of bias against the Giani; in fact, he asserts that if there was any bias, it should be in the union home minister's favour. He has also observed that some of the aggrieved persons, at whose instance the inquiry was instituted, refused to come into the

witness box; in some cases, even the names of persons, who were in a position to depose, were not disclosed; this attitude, he said, became more pronounced as the political climate in the state fluctuated. There is nothing new about this phenomenon; everyone, be he a government official or a public man, wants to sail with the prevailing wind. Now a five-member committee has been appointed by the Punjab government to decide on the follow-up action. But it is very probable that everything would be shelved.

It has been a fad with every new ministry to appoint commissions of inquiry to look into the alleged acts of commission and omission of the previous ministers. But nothing comes out of them eventually; after wasting tons of money and efforts, the reports are left to rot in the murky corridors of the secretariat; not even once was the indicted man punished. In most cases, such men came back to power with a bang, only to appoint similar commissions against their rivals. In Punjab the Chhangani Commission report, which held inquiry against Sardar Parkash Singh Badal and other Akali ministers, met the same fate; the police cases registered against them were withdrawn as soon as Akalis won the 1977 elections. Often the persons, against whom inquiry is instituted, become heroes in the eyes of the people, as they strut about as victims of political persecutions.

Shiromani Akali Dal is in doldrums these days; it has been pushed out of power in Punjab and has only one member in Lok Sabha. This disaster should have made everyone indulge in introspection and make strenuous efforts to revive the party's prestige and following among the voters. But this is not to be; the leaders are too engrossed in their own race for pelf and power; selfish motives have gained ascendancy over party interests. If this situation continues, SAD would soon become a worm-eaten organisation.

It is just possible that Jathedar Talwandi's present antics are meant to grasp the lever of manoeuvrability to avoid being thrown on the dungheap. Very often in the past the leaders have raced to the brink and then shied back, with the result that the crisis always ended in a compromise and the main leaders hugged each other and vowed to work together after forgetting and forgiving the past. How the renewed fighting will end is anybody's guess. But, certainly, the Akalis have made themselves a laughing stock of all; especially, Congress (I) leaders must be chuckling in glee.

Sri Guru Har Krishan The Precocious Genius

By : Sardar Pritam Singh

Guru Har Krishan the Eighth Guru in succession to the Pontificate founded by Guru Nanak Dev, was born on Monday, the 7th July, 1656 at a place known as "Sheesh Mahal" in the town of Kiratpur (Punjab). He was the younger son of Guru Har Rai and Bibi Kishen Kaur Sulakhni who bestowed their full affection and love on the comely and precocious child. He was noble, elegant, sweet, charming, fearless, serene, generous and compassionate from the very beginning of his life. He had a deeply devout soul enriched with the glow and realisation of Divine Light when he was hardly 5 years and 3 months old.

Ram Rai was the elder son of Guru Har Rai. He was about 14 years of age when, on an invitation from King Aurangzeb, the Guru sent him to Delhi to explain the Sikh faith and philosophy to the King. The Guru instructed Ram Rai to give true exposition of Sikh Scripture without any fear, in the presence of Aurangzeb. On reaching Delhi towards the middle of August, 1661, Ram Rai, however, performed nearly 72 miracles to please the King and to display his own greatness. The King discussed the central thoughts of Sikh philosophy with Ram Rai and asked him to explain the meaning of a hymn of Guru Nanak, which rendered in to English reads thus:—

Mitti Musalman ki perai pai kumiar

Ghar bhande itan kian; juldi kare pukar

The clay of a Muslim's grave,
Falls into the hands of the potter;

Pots and bricks out of it he makes;

In the fire burns the poor clay,

As it burns it weeps and wails,

Shedding tears of cinders at its fate.

Says Nanak : God the Creator who is the Cause of all the causes,

Knows where departs and what befalls.

The soul of man hereafter.

The question completely perplexed and bewildered Ram Rai who, out of fear of the King, told a lie that the scribe had by mistake written the word *Musalman* in place of *Beiman* meaning a wicked man. The news of Ram Rai's displaying cheap miracles in the King's Court and his cowardly and sacrilegious act of distorting the sacred composition of the

World Teacher—Guru Nanak in disregard to the instructions given to him reached Guru Har Rai who forthwith debarred Ram Rai from succession to the throne of Guruship and refused even to see his face. For his showing moral cowardice and disloyalty to Guru Nanak's faith and philosophy, Ram Rai was certainly unworthy of assuming the responsibilities of leadership of the Sikh community. Guru Har Rai, declared that the crown of spiritual sovereignty would go to the exceptionally noble and extremely bright Har Krishan who would be his successor. With his transmuting touch, Guru Har Rai passed on the divine light of Guru Nanak to

ritualism and the futility of idol worship", and kept the nefarious activities of the arrogant priestly class under check. He taught the people that the true religious values should be the basis of their behaviours and actions in the practical affairs of them. He helped the poor and the needy with immense generosity, freely gave solace and comfort to those in misery and despair, cured the sick with the sovereign remedy of "Nam" and nourished the people with the honey-drops of love and harmony.

Raja Jai Singh, who himself longed for the Divine Master's gracious glimpse, whole-heartedly availed of this opportunity, and sent a high official Diwan Paras Ram to Kiratpur requesting Guru Har Krishan to come to Delhi. At his request the Guru consented to visit Delhi on the condition that he would not see King Aurangzeb.

On his way to Delhi, accompanied by Mata Kishen

The Birth Anniversary of Guru Har Krishan falls on August 4.

who hailed from the same village as the Pandit. The Divine Master beckoned Chhajju to come nearer and looking graciously at him asked him to expound the meaning of those Sanskrit Slokas. With the perfect Master's *bakhshish* and blessings, Chhajju regained the power of speech, presented an extraordinary exposition of the Shlokas in a most convincing manner. Upon this the pride of the Pandit was gone and he bowed in deep reverence and humble salutation and touched the feet of the gracious Guru, in recognition of his lofty spiritual attainments.

On reaching Delhi towards the end of 1662, Guru Har Krishan was received by Mirza Raja Jai Singh and his son Ram Singh with great love and respect and was lodged in his bungalow at Raisina. One day Raja Jai Singh invited the Guru to his house. In order to test the spiritual powers of Guru, the Rani of Raja Jai Singh disguised herself as a maid servant and mixed up amongst the similarly attired women. The Guru was requested to recognise the Rani. By his extraordinary insight and prodigious intelligence, the Guru went direct to the Rani dressed as a maid servant and sat in her lap. Raja Jai Singh and his Rani were impressed and convinced with the unusual powers and magnetic personality of the Divine Master. Their love, reverence and faith for the great Guru increased tremendously in their hearts.

The epidemics of cholera and small-pox broke out in the Capital. The great Guru all along showed his spiritual equanimity and aplomb; with Waheguru's Nam on his lips and a great resplendent light blazed with him he served the poor and the sick in their distress, healed the people who were afflicted with the diseases and taught them to enshrine Gurbani in their hearts and souls and practise constant remembrance of God with their words, thoughts and deeds.

Guru Har Krishan was asked many a time to see King Aurangzeb, but he persistently and fearlessly refused to do so. On Monday, the 21st March, 1664, the Guru fell ill, showing signs of an attack of small-pox and shifted from Raja Jai Singh's bungalow to an open place near the bank of River Jamuna. Finding his physical end near, the Guru advised the disciples "Whatever God doeth is for the best". They should take comfort in Akal's Will, sing His praises and never give way to grief or mourning. By his

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Guru Har Krishan

Har Krishan who ascended the Sikh Pontificate as the Eighth Nanak on the 6th October, 1661 the date on which the Seventh Guru physically left this world. As an anointed being endowed with enormous spiritual dimensions, circumspection and sagacity Guru Har Krishan showed extraordinary talent and gave unmistakable proof of his conspicuous ability to lead and teach the widespread and vigorous Sikh community. He gave further impetus to, and propagated, the developing order of Guru Nanak's chief doctrines "the Unity of God, brotherhood of man, repudiation of caste and

Kaur Sulakhni and some of the devout followers, notably Bhai Gurditta, the High Priest, Diwan Dargha Mal, Bhai Gurbaksh Mal, Bhai Mati Das, Bhai Sati Das, Bhai Jetha, Bhai Dayala and Bhai Mani Ram (later known as Bhai Mani Singh), Guru Har Krishan encamped at Panjokhra, a village six miles south of the Railway Station, Ambala City. A learned Pandit named Lal ji, came to see the Guru and in order to test his sagacity and spiritual powers requested him to explain the meaning of certain difficult Slokas of Gita. At that time, there stood nearby an illiterate water-carrier named Chhajju

Guru Har Krishan succeeded to the apostleship in A.D. 1661 at the age of about 5 years. Though a mere child, he possessed high attainments and justified the selection. "He did his work well, he sent out missionaries to the farthest out posts of the religion and himself taught with all confidence those who asked him of truth". When the news of his succession reached Ram Rai, he was inflamed with jealousy and made up his mind to violently contest the office. He attached a few Masands to his cause, and called himself Guru. His Masands went in all directions to announce his accession but the Sikhs who knew of the late Guru's decision refused to accept him. Then Ram Rai decided to place his case before the Mughal Emperor who was kindly disposed towards him.

Dr. K.B. Banerjee feels that since at the time of Guru Har Rai's death 'Ram Rai was a

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intuitive judgement he mentioned, though allusively, about his successor to the Sangat assembled at the river bank that "Baba Bakale", by which the Sikh rightly understood that the next Guru—Ninth Nanak—was to be found in the village of Bakala in the district of Amritsar. The indication thus provided by the Divine Master resulted in the manifestation of Guru Tegh Bahadur of the honour of ascension on the spiritual throne of Guru Nanak—as also the elimination of 22 impostors.

Guru Har Krishan, the dispeller of grief, the champion of the poor and the helpless, a paragon of love and spiritual lore, a fully illumined soul and a resplendent face left this material world on Wednesday night, the 30th March, 1664, to shine for ever in the hearts of the people. The place where the Guru's light merged into the Infinite, is now commemorated by a famous shrine in the Indian Capital, Gurdwara Bala Sahib. After performing the last rites of the Guru, Mata Kishen Kaur Sulakhni and the prominent Sikhs of the Divine Master's Darbar left for Kartarpur. It is pertinent to mention that the historical shrine of "Bala Sahib" also commemorates the memory of the mortal remains of Mata Sunder Kaur and Mata Sahib Kaur (popularly known as holy Mother of the Khalsa) wives of the Tenth and the last Guru, Guru Gobind Singh.

All hail to the matchless glory of Guru Har Krishan, the Eighth Nanak—the healer of all ailments. To one and all "grief dispeller" was his appellation. To be helping hand to the poor, was his resolution; Kind, innocent, and merciful was the blessed Prophet, Vanquisher of vices, remover of rancours was his narration.

Guru Har Krishan

Whose Vision Of Personality Removes All Pains

By : Prof. Surjit Singh Gandhi

mere boy in his early times, it is difficult to believe that he had done anything in his own initiative. Moreover he was a hostage whom the Emperor kept as a security for the continued good conduct of Guru Har Rai. Furthermore, to the learned Banerjee the Sikh records provide certain Masands, Gurdas was the prime mover in Ram Rai's attempt to seize apostleship.

On careful scrutiny of the recorded events, the presumptions on which Dr. Banerjee seems to have based his conclusion do not stand the test of argument. Ram Rai was, at that time, in 1644, eighteen years and records corroborate that he was shrewd, quickwitted and well-versed in Sikh scriptures and theology and it was because of these qualities that he was sent

Rai which clearly indicates that he could freely move to and from Delhi and also among the Sikhs at that place. It also appears that Ram Rai could visit Kiratpur whenever he wished. At Guru Har Krishan's passing away at Delhi, Ram Rai, himself took the urn containing the ashes of the former's body for submergence in the Ganges at Hardwar. Hence in view of these evidences, it is difficult to understand how Ram Rai was a hostage.

The Emperor, however, saw in this a very good opportunity for realising his religious mission. If he could get Ram Rai the apostleship, the latter would be a mere tool in his hands and through him he would perhaps be able to spread Islamic faith in the Punjab, or even if he was

residing in some Moghul palace or Harem. According to Dr. Chhabra it was also made clear to the Guru that at Delhi, he would not be compelled to go to the presence of the Emperor.

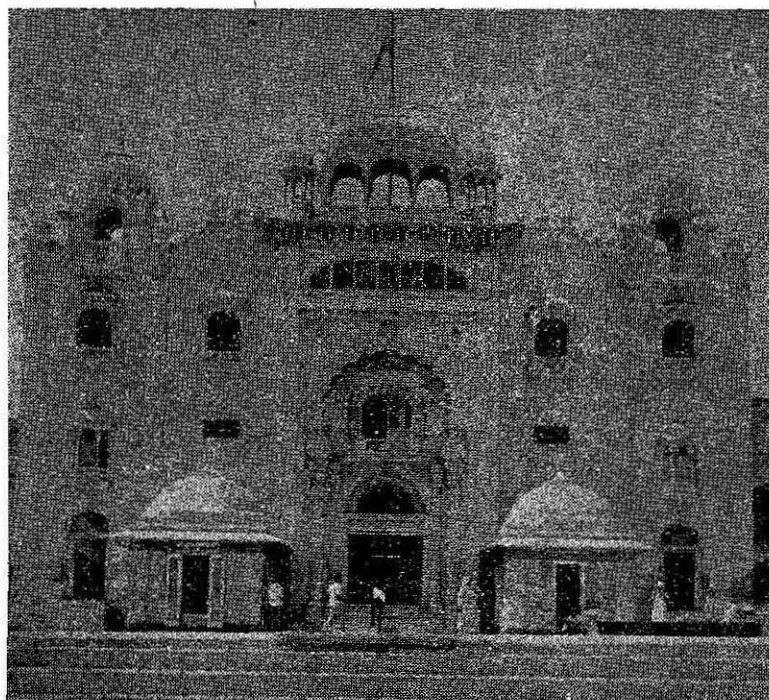
In A.D. 1664 the young Guru left for Delhi. Thousands of Sikhs who thought that the Guru was sent for by his Majesty to mete out the same sort of treatment as the Emperor was, at that time, dealing to Hindu faqirs with a view to coerce them to embrace Islam, started with the Guru to perish in case any ill happened to him. The Guru, however, forbade them to proceed with him; and when they persisted, he, on arrival at Panjokhra in the Ambala District, drew a line on the ground with order that anyone who crossed it to Delhi side against his wishes was to be held an outcaste. His mother and about 20 Sikhs were permitted to cross, and they formed his retinue.

On reaching Delhi, the Guru put up with Raja Jai Singh in his palace. According to Khazan Singh, "the Guru was treated with respect and prince Muazzam paid him a visit as a mark of distinction. The Prince was highly pleased with what he saw of the Guru and praised him a good deal before his Majesty".

The Emperor wanted to test the Guru's intelligence, of which everybody spoke very highly. The boy-Guru was surrounded by the women of Jai Singh's house, including maid-servants who were equally well-dressed, and was asked to identify the Rani. Guru Har Krishan look at their faces and had no difficulty in recognising her. Many other stories showing Guru's sagacity are available in Sikh accounts. The Guru at Delhi would move among the poor and the destitute. Cholera and smallpox were raging fiercely in the city. The Guru went everyday with food, medicine and clothes. Dargha Mal, Lakhi Mal and Gurbaksh Mal were asked to spare all the offerings to allay the physical as well as mental sufferings of the poor. The young Guru through his fraternization with the troubled persons won many adherents.

According to the Sikh chronicles the Emperor was convinced that the choice of Guru Har Krishan was not wrong and dismissed the claim of Ram Rai, but Aurangzeb did not announce his arbitration and in fact, he was content to have both the claimants under his thumb. Shortly after, the Guru was seized with high fever which was followed by smallpox which he breathed his last on March 30, 1664, and his body was cremated on the banks of Jamna, where now stands the Gurdwara Bala Sahib.

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Gurdwara Bangla Sahib

by Guru Har Rai to Aurangzeb to satisfy him. It is accepted on all hands that he achieved a remarkable success in the Moghul court. In the presence of all this, it is difficult to share the view of I.B. Banerjee that Ram Rai did not do anything on his own account, although it seems to be true that his anger was stepped up by Masands who wished Ram Rai to play a tool in their hands.

Secondly, the assertion that Ram Rai was a hostage in the Moghul court and as such could not be blamed for any act, also flounders on the rock of clearcut evidence. We have carefully studied the text of the inscription on the *deorah* epitaph of Ram

able to set both brothers at variance, and they shall die by mutual slaughter, his purpose would be served. According to Khushwant Singh, the Emperor wanted to play a decisive role in the affairs of the Sikhs.

Accordingly, the Emperor issued orders to the Guru to repair to Delhi. The task of executing the order was assigned to Raja Jai Singh who sent his emissary to Kiratpur to prevail upon the Guru to come to Delhi. The Guru refused to oblige him, for he had been enjoined by his father not to see the Emperor. Ultimately the difficulty was removed by Raja Jai Singh who invited the Guru to his own Bungalow at Raisina instead of

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While still on his death-bed, the Sikhs asked him who should be their spiritual leader; for Ram Rai was plotting at the Moghul court, and Dhir Mal and other Sodhis were waiting for his death to put forward their claims. The Guru sent for five paisa and a coconut (customary presents for the succeeding Guru) and placing them on the ground bowed his head before them with the remarks, "Baba Bakala", meaning thereby that his successor was Guru Tegh Bahadur.

Estimate

The onward march of consolidation and progress which had been the chief characteristics of Sikhism under the successors of Guru Nanak received a setback during the apostleship of Guru Har Rai and his son Guru Har Krishan although Guru Har Rai through his tremendous efforts to spread Sikh faith in Doaba and Malwa as also to evolve alternative organisation known as *Bakhshish* for the proselytising work in different parts of the country and abroad tried to sustain the speed of the progress. But the deterioration of Masand system could not be arrested nor a clear-cut social apparatus fashioned out to bear the Sikh ideology in its totality. Even then, in Guru Har Rai's time, everything was under control. But during Har Krishan's ministry because of his early age, things began to drift. The office of Masand, once famous for its integrity, fell into unworthy hands that became an instrument of jobbery and corruption. The death of Guru Har Rai at the early age of thirty leaving behind two minor sons and nominating the younger of them to the succession, opened to these men the desired opportunities and some of them took up the cause of Ram Rai with a view to bringing about a situation in which the dispute about the succession and the subsequent weakening of the Guru's position would open to them an unrestrained field for malversation of the offerings. Moreover, Ram Rai's obstinacy to gain the apostolic seat by hook or by crook not only allowed himself to become as the tool in the hands of Masands but also provided an opportunity to Aurangzeb to intervene in Sikh affairs which by all means should have been the exclusive concern of the Sikhs.

Thus, the degeneration of the Masand system, the dissident sects, the rival claimants for Guru Gaddi, the Emperor's subtle move to encourage schism among the Sikhs. The absence of the social strategy to allow the Sikh ideology in all its aspects to express itself unleashed forces of progressive disintegration of the Sikh faith.

Pleasures Of Reading Bhai Vir Singh

By : Lt. Col. J.S. Guleria (Retd.)

The love of literature is a sure sign of a cultured being. Literature is a means of comprehending man as a thinking, feeling, willing, creating being who lives in the ever moving stream of life. It is necessary to develop this love for understanding the way of civilisation and its functional relation to the totality of human impulses. Literature commands, creates and criticises life. It is indeed difficult to arrive at a universally acceptable definition of literature. It takes various forms—literature of knowledge, literature of power, literature of escape and the literature of interpretation. But when we consider the essence of the whole thing, we have to accept, in the words of Mathew Arnold, that "literature is a criticism of life".

This definition holds true in case of the literary compositions of Bhai Vir Singh, the father of modern Punjabi literature. He was a poet, novelist, historical writer, commentator, philosopher and a religious reformer, besides being a man of rare scholarship and deep understanding of moral and spiritual values. The influence of his writings was not only felt and recognised during his life but it continues to grow with the passage of time. He is relevant to all times for the reason that he does not treat in his writings the immediate but the perennial problems like the essence of man, the nature of being, the basis of ethics, the origin of existence, the purpose of living, the content of beauty, the relationship of emotion and reason, the limitation of knowledge, and the quest for God. His works present a portrait of the human triumphs and vicissitudes of philosophy, faith and love. The reading of his works thus opens up endless prospects of genuine pleasures for a lover of literature.

One significant aspect of his works is that its appeal is not aimed at a particular class or group of people. It is universal. It has something to offer to all type of human tastes and temperaments which, we all know, differ as rivers do. The choice offered by his writings is as wide as life itself. It appeals to all tastes and suits all natures, the cleverest and the most innocent. Bhai Vir Singh through his writings emerges as an accomplished writer of all times with an appeal to all sections of the social milieu.

Bhai Vir Singh is a poet of rare sensitivity. He shuns sound and fury but by apt use of appropriate phrase, he produces an intoxicating effect on our

minds. He believes in ceaseless longing. He accepts pain willingly when it is the product of his pursuit of the infinite. The thirst that remains unquenched so long as the pursuit is on, is not viewed as misery but is considered a joy of life :

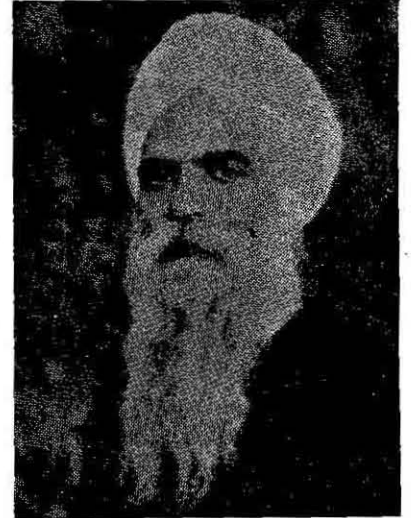
Let ages come and go
Let cycles roll as they may
And let him be where he wills,
My heart shall never cease,
My longings for him will never end.
Enough for me this vocation of pain,
I revel in this killing thirst,
The misery of this hunger is
My life and joy for ever.

The quality of feeling caused by the above lines is like the rising of the thought of the Wahe Guru in our souls. These beautiful lines built up a sort of nameless relationship with our Creator, a relationship which transcends the harshness of things. These lines represent the apex-point of the whole striving of our souls. It is the all-time expectation of the spirit. The sensuality of these lines is rapturous and we are lucky to enjoy the pleasure of this lofty poem. The pleasure is such that it makes us weep with indescribable joy !

Bhai Vir Singh strikes us as a person who has been able to subdue his ego and develop true humility. He gives expression to his humility in his poem Banafshah :

May my beauty remain hidden : I was born low,
May no one look at me,
hidden by the ridge.
I borrowed, colour from the sky, it is not gaudy
I asked for lowliness, for my life in this world.

The thought-content and the beauty of above lines provides us with a refreshing contrast with the actualities of things as we witness around us. The man has forgotten his true self. He is running after pelf and power. This unabashed pursuit of power is the source of all human misery. For a moment, we turn to the above lines and think that if each one of us was to endeavour to emulate the example of the lowly Banafshah flower, we will certainly be imparting a little of beauty, a little of colour and a little of fragrance to life. By doing so, we will be lessening strife and creating a little more of love, sympathy and understanding among our fellow beings. The very thought of embarking on such a laudable venture is truly exciting and definitely enjoyable. Bhai Vir Singh through the keenness of



Bhai Vir Singh

his ordinary experiences. When his admirers presented him with Abhinandan Granth in 1956, he said :

*Ham rultay phirtay ko-ee
baati na poochta
Gur Satgur sung keerray ham
thaapay
Neglected did I roam here and there
None looked me in care
And exalted me, a worm,
To the position of honour.*

These moving lines are the characteristic of the innate humility of this great and illustrious man who shunned publicity and always preferred to remain in the background. This humility creates the necessary emotional responses in us. It gives us the feeling that by practising such humility, we can save our souls alive.

It is said of philosophers that they always prefer the contemplated to active life. Bhai Vir Singh was no ordinary philosopher but it can be said of him that he was no idle dreamer. His part in moulding the society of his time is too well known to need detailed mention here. His service in the field of educational and social reforms, his initiative in starting the Chief Khalsa Dewan and the Sikh Educational Conference, his association with the Punjab & Sindh Bank show the variety of his interests. He led a fully active and successful life with the worldly scale and measure. This is, however, only one facet of his dynamic personality. He was an original thinker and a philosopher who delved deep into the mysteries of life, peeped into the human soul and grasped the significance of its relationship with the Creator. This could come to him only through contemplation. He looked at human beings not

(Continued on next page)

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from midst of the crowd but from an elevated point. He was endowed in such a fashion that he could be engaged in any business, worldly or other worldly. Such was his versatility. We discern no agitation, restlessness or trouble in all his writings. We discern in him a calm and sweet tranquillity. Life to him is like a blossom and the object of individual life is to blossom like a flower, to spread fragrance and beauty :

She is all blossom herself and knows that life

Is like a blossom like the moon and moonlight.

The thought of flower, its blossom and its fragrance touches us deeply and moves us greatly we grasp its true significance as applied to human life. This is humanism. It speaks of the melody of the soul. This is no empty dream but a positive hope and a distinct possibility. Bhai Vir Singh holds the view that man can reach the goal by perservance and self-control :

They say, man is the crest of the wave of life,

But what is man, who is lost in the smoke,

For he is the Lord of creation only.

If he is the Lord of himself.

Bhai Vir Singh thus, imparts a newer and higher meaning to life. He treats life as real and with purpose and not as meaningless and futile existence. He is thus not a philosopher of gloom and despondency but of abundant joy and hope. When we read Bhai Vir Singh, we experience a peculiar and inexplicable type of intensity, concentration and power which bites into the subject till the teeth touch the bone. Like certain other great writers, he has created a style for himself which is recognisable at a glance. He has the ability to attach and draw extraordinary meanings and interpretations from ordinary situations. He draws profound lessons from simple objects of nature. The *Kikar* tree is a symbol of the spiritual seeker in the quest of his creation :

I grow upward, my march is heaven-ward,

I look at God of the skies,

I live on air, I desire naught,

And yet for me, O world,

Thou has but one axe.

Bhai Vir Singh is a whole world in himself, a world into which you can pass, in which you can dwell, in which you can continually be discovering new avenues, new vistas, new horizons. This is the true measure of every great writer. The beauty of Bhai Vir Singh's writings is that while it tackles skillfully all the fine shades of human situations and treats his subjects with subtle sympathy and understanding, its inmost essence has to do with the most mystical element of our life, namely, the feelings of delicious ecstasy and rapturous joy that rises from the depths of our mind and engulf our body and soul. This supreme state of bliss described by the poet as follows :

"I am drowned in the ocean of joy

I am dumb with song

I say nothing, I now nothing."

We all have to live. Books affects us. We turn to them when we are in pain and disillusion and weariness and disgust. We draw relief and solace. We have problems of religion, of good and evil, of the supernatural and the life here and hereafter. It can be said that in the writings of Bhai Vir Singh, we find all these mysteries unveiled. We experience and indefinable pleasure when we delve into these writings. We find ourselves in close proximity to divinity. The burden of life becomes bearable. We do not curse our existence. We find ourselves a little better prepared to face upto the realities. The aim of all great literature is to turn us into moral beings. Bhai Vir Singh indisputably succeeds in achieving this aim. His works are of lasting value. Their influence will continue to be felt so long as people do not give up their love of great literature and the human existence does not lose its purpose on this planet.

Impressions Of A Farmer About Minimum Tillage

By : Dr. Kartar Singh Chela

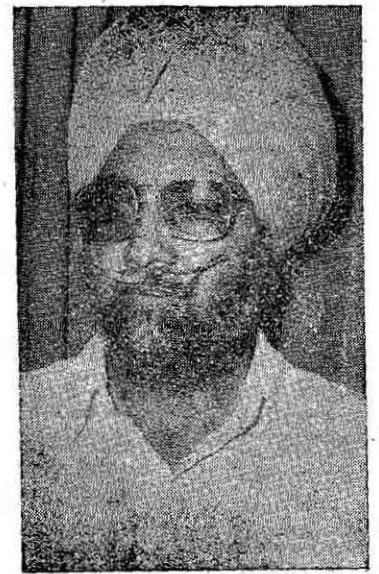
Sardar Harbhajan Singh, a very progressive farmer of village Kutbewal Gujran in Bet area of Ludhiana District, came in contact with Dr. H.S. Sandhu, Agronomist, Department of Agronomy, of the University in the Kisan Club Meeting held in May 1979. There he heard Dr. Sandhu's talk on no tillage or minimum tillage. Impressed by this talk, he offered to conduct a demonstration at his farm under the guidance of Dr. H.S. Sandhu on zero (no tillage) or minimum tillage to wheat following paddy crop. The demonstration was arranged in one acre out of which half acre was sown without any tillage and the other half with normal tillage as was the practice in that area. The package technology was uniformly adopted in both the plots as per recommendation of the University. The yield of wheat variety WL 711 obtained from this demonstration in the rice-wheat rotation was 19.46 q. per acre from zero tillage and 20 q. per acre from normal tillage.

A 'field day' on minimum tillage was organised by the Department of Agronomy at this farm on April 11, 1980 which was presided over by the Vice-Chancellor, Dr. A.S. Cheema. About one hundred farmers of the area around village Kutbewal also attended the field day, who were very much impressed with the performance of wheat crop in zero tillage plot in comparison to normal tillage plot.

Sardar Harbhajan Singh is putting about 70 acres under wheat every year and he feels by adopting zero tillage practice he can save about Rs. 200 per acre which is the normal cost involved in preparing the paddy soil for sowing wheat. Impressed with the performance of zero tillage, in the coming season, he plans to sow more area of wheat with zero tillage after paddy crop.

Similar results have been obtained at some other farmers' fields.

There shortage of diesel is and this problem may continue in the years to come. But by adopting zero tillage the problem of shortage of diesel for agriculture can be solved to some extent. There will also be saving in the use of machinery, time and labour. It would, however, be necessary to develop a special type of seed-drill which can penetrate into the field after harvesting paddy so as to put the seed in soil under proper moisture conditions for securing good germination for wheat. A



Sardar Harbhajan Singh

special type of scraper also need to be developed for the removal of paddy stubbles from the field.

The Department of Agronomy has been conducting research on minimum tillage for the last several years and it hopes to make a recommendation on zero tillage/minimum tillage very shortly for the benefit of the farmers.

Court Notice

In the Court of Sh. G.C. Jain,
District Judge, Delhi.
Guardianship Case No.
271 of 1980

Sh. Om Parkash Chhabra
s/o Sh. Ram Saran Chhabra,
r/o E-256, Greater Kailash-II,
New Delhi-110048.

Petitioner

versus

1. State
2. Sucheta Kriplani Hospital
Panchkuian Road, New Delhi
through its Social Worker.

The petitioner above-named having applied for adoption of the person of minor Master Ashoo Chhabra born on 30.5.1980. The 4th day of August, 1980 has been fixed for the hearing of the application, and notice is hereby given to general public that if any other relative, friends, kinsman or well-wisher of the aforesaid minor desire to adopt of the person of the said minor or desire to oppose the application of the petitioner aforesaid, he should enter appearance in person in the Court. On the aforesaid date and be prepared to adduce evidence in support of his claim to such adoption or in support of his opposition to the application of the petitioner aforesaid.

Given under my hand and the seal of the Court. This 28th day of July, 1980.

Sd/- District Judge,
(Seal) Delhi

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No flower is held in greater esteem than the rose, still unrivalled for its beauty, shape, grace, virtues and exquisite fragrance. Rose is not only a symbol of peace but a symbol of heavenly joy. Rose is a priceless gift from God to mankind. It provides feast for the eyes and food for the soul. As prophet Mohammed has said 'If a man finds himself with bread in both hands, he should exchange one loaf for some flowers, since the loaf feeds the body, the flower feeds the soul'.

What's there on earth that so much contributes to our delight and enjoyment as a rose, which depicts the nature in its true form, offers an endless variety of shapes, sizes and colour and only in the flower but also in the foliage and type of thorns. Rose in full bloom provides a spectrum of colours which are brilliant and exciting and some changing from yellow to pink and on to red—the only missing colours are true blue and true black.

Rose offers many varieties to choose from, whether from Hybrid teas, Floribundas, Polyanthas, miniatures, ramblers, climbers or shrub roses. It has been reported that there are about sixteen thousand known varieties of roses in the world. Every year a number of varieties are being added. Now no one knows exactly how many in all these are? Hybrid teas and Floribunda roses offer a large variety of colour, fragrance as well as bloom. Modern garden roses are varieties of hybrid origin and are sub-divided into climbing and non-climbing roses, which are of recurrent and non-recurrent varieties. Climbing and rambling roses are easy to grow and require little care. These are used to cover walls, arches and also make good hedges. The flowers in ramblers are borne in clusters whereas in case of climbing hybrid teas, the flowering is continuous and spread over the season.

Non-climbing recurrent flowering roses comprise bedding and display varieties, which are mainly classified into bush roses, shrub roses and miniature roses. Bush roses are divided into three main groups—Hybrid teas, Floribundas, Polyanthas. Hybrid teas combine the ever blooming quality of old tea roses with the hardness of hybrid perpetuals. Hybrid teas—the large flowered type with enormous varieties are most popular type in India. Grandifloras, one of the newest and popular variety of Hybrid teas, produced by crossing the Floribundas with Hybrid teas have robust growth, healthy foliage and give profuse bloom.

There is another class of roses—Floribundas, which has become popular in recent years. This group produces a mass of flowers in large clusters, though the individual flowers are often

A RED Red ROSE

By : Sardar J.S. Kohli

small, but some varieties are available which have double flowers with beautiful shape.

Polyantha, one of the hardiest roses has also enormous clusters with small flowers and leaves. These are small in height and bloom for a long period.

The standard roses are not a separate variety in themselves and any rose can be budded high up on an upright stem of the stock, to make it a standard rose.

A Hobby

Rose growing is an excellent hobby, which provides tremendous pleasure at a reasonably small cost and minimal effort. What's more refreshing, more delightful than the sweet fruits of the Mother Earth. No other flower enjoys such a long flowering season nor gives such large number of flowers during the period it is in bloom.

Roses, no less than human beings, need care, attention and nourishment regularly to make them strong, healthy and resistant to attacks of pests and diseases, which is necessary for the production of good quality roses. Feeding is one of the most important aspects in rose cultivation. It will be a great mistake to assume that no further attention is necessary to manurial requirements, because the bed has been enriched generously when the rose was first planted. The healthier and stronger the rose, the greater its power of resistance to disease. As with all kinds of diseases, whether human, animal or botanical, sanitation plays a great part in preventing the spread of infection from one plant to another. Unfailing attention to the cultural details

is therefore the first and foremost safeguard, and the nursing care has to be proper and in time.

Thanks to the hybridist, the rose is increasing in vigour and beauty. In the evolution of roses, modern hybridists have perhaps given less attention to the fragrance as compared to colour, form and repeat flowering qualities. The quest for the perfect rose continues. New types, new colours are appearing every year and this changing world is becoming more interesting and exciting as each year goes by. Who knows what the future has in store, blue rose perhaps or may be, thornless rose. With the latter achievement, Milton's picture of Paradise rose will be realised, 'Flowers of all hue, and without thorn the rose!' We look to the rose not only as a symbol of peace and beauty, but also for scent, for it is a flower that has always been associated with fragrance. What's more fragrant than the breath of the roses? The Moghal Empress Nur Jehan is credited with the discovery of 'Attar of Roses'. The medicinal properties of the rose have been handed down through times. Rose water is not only used as perfume but also for medicines and confectionaries. It has soothing qualities in its preparation for the eye lotion. It is also used for making sherbets. Rose conserve or gulkand is considered as tonic and laxative. Pankhuri—dried rose petals are used for preparing cold drinks. The rose hips is a rich source of Vitamin-C. Our ancestors used roses in endless ways—they flavoured honey, wine and vinegar with roses, made rose drops, sugar of roses and also wafers of roses.

Rose is much older than man himself and its origin can only be surmised. It has figured in myths, legends, in art, literature, poetry, music and played an important role in religion, politics and economics. In Greek and Roman mythologies, the rose is associated with the Goddess of love and beauty. Thomas Campbell wrote :

"When love came to earth,
The spring spread rose beds
to receive him."

Its history is just as romantic as its legend. It is said that Cybels created the rose, when angry with Venus, she took her revenge by bringing to life more beautiful than the Goddess of beauty herself.

Anacreon in 5th century B.C. has paid tributes to the rose :

"The rose is the perfume of
Gods. The joy of men,
It adorns the graces at the
blossoming of love,
It is favoured flower of
Venus".

Love is transmuted into a red red rose. Burns wrote in one of his poems :

"O my love's like a red red
rose,

That's newly sprung in June."

Shakespeare uses the rose in more than sixty similes. In Romeo and Juliet, he says : "That which we call a rose by any other name would smell as sweet". Keats, Shelley, Milton, Thomas Moore, Browning, Saadi, Omar Khayyam and many other poets and writers from East and West admired and wrote in the praise of rose. Richard Waston Gilder has rightly said :

"Because the rose must fade,
Shall I not love the rose."

The rose reigns supreme as the "Queen of Flowers", which title was rightly bestowed on it by the Greek poetess Sappho in one of the fragments of her lyrical poems. Queen it was and queen it has remained unto this day. A Latin poet wrote that a loving smile gave birth to the rose. In every form of art, painting, and sculpture, carving, embroidery or design of any description, rose has been used throughout the ages to expose the artist's ideal of beauty.

Rose is a symbol of peace. The rose, however, received real prominence in England during "War of Roses". During those troubled times, the House of Lancaster chose the red rose as its badge, while the House of York decided upon the white rose. In 1485, the two factions became united on the marriage of Henry VII with the heiress of House of York—the rose was then adopted as the Royal Emblem of England.

In this strife-torn world where hatred and envy are on the increase, let us earnestly hope and pray that the rose will continue to remind us of our duty and obligation to spread its message of peace to mankind.



OUR HARYANA NEWSLETTER

Is Haryana Heading For A Mid-Term Poll ?

Rival Parties Mobilising Their Forces

By : Sardar Gurmit Singh, Advocate

Mid-term poll in Haryana is now a certainty. After defeat of one of the Congress (I) nominee in the recent Rajya Sabha poll Chaudhary Bhajan Lal has blamed Chaudhary Bansi Lal for his failure to win over two opposition M.L.A.s to vote for Chaudhary Prabh Singh. According to the Haryana C.M. he had undertaken to win over eight votes from the opposition ranks and he has successfully done so. Congress (I) needed nine votes to supplement its strength for winning both the seats.

This open accusation by Chaudhary Bhajan Lal has annoyed the supporters of Chaudhary Bansi Lal who still enjoys confidence of the majority of Congressmen in this state. It is worth noting that on the success of Chaudhary Sultan Singh in the Rajya Sabha elections, while slogans "Bansi Lal Zindabad" were raised by his supporters no one raised slogans in favour of Chaudhary Bhajan Lal although he was instrumental in getting such an unexpected number of votes for the Congress (I) nominees. Chaudhary Bansi Lal has still good deal of influence with the Prime Minister and Chaudhary Bhajan Lal's open confrontation with Bansi Lal is likely to cost him the prestigious Chief Ministership. Chaudhary Bhajan Lal who is a shrewd politician and a master tactician is not unaware of these risks. He has started renewing contacts with Janta Party leadership from which he had defected a few months back and he is said to have had a secret meeting with Mr Hegde, the general secretary of the Janta Party.

Deteriorating Law And Order Situation

Is India heading towards another emergency? This is a question which is being asked by the public in view of deteriorating law and order situation in the country. Haryana is no exception in this regard and opposition parties are exploiting this situation to mobilise public opinion against the Congress rule. Is there a design behind the cases of rape and other heinous crimes reported everyday. Recently police constables are reported to have raped the newly wed wife of the orderly of a judicial magistrate at Dabwali. This caused resentment amongst the 4th class employees

who demonstrated and demanded registration of case u/s 376 I.P.C. against the culprits. District administration did not act promptly but when it found that things may yet out of control it directed police authorities to take the victim for medical examination. Unfortunately, there was no lady doctor available at Civil Hospital Dabwali that day and therefore, police authorities decided to take the lady to Chautala dispensary for medical examination but on the way the lady died.

According to police version the jeep collided with a truck coming from the opposite direction but according to husband of the deceased who was travelling in the same jeep police threw the lady on the road and made out a false case of accident. No one else however in the jeep is alleged to have even suffered a scratch. Police registered a case u/s 304-A against a truck driver but the truck operators went on strike and 4th class employees also demonstrated at Dabwali and Sirsa. Citizens of Dabwali observed hartal in the city, opposition parties held public meetings demanding arrest of culprits u/s 302. On the next day, opposition parties held a rally in front of police station and police opened fire to disperse the mob which according

Condolence On Sanjay Gandhi's Death



On behalf of Ramgarhia Sikh Community of Kenya, Sardar Gurmit Singh Devsi, Vice-Chairman, East African Ramgarhia Board has sent a condolence message to Smt. Indira Gandhi on the death of his son Shri Sanjay Gandhi.

Sardar Gurmit Singh is signing the condolence book placed at Indian High Commission office in Nairobi.

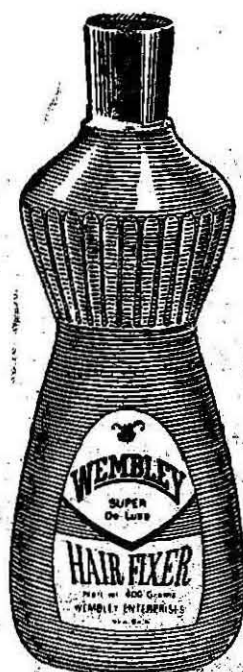
Standing Left To Right : Sardar Harbans Singh of Indian High Commission, Sardar Balvir Singh Kalsi, Giani Iqbal Singh, and Sardar Satinderjit Singh Matharu.

to police had become violent and had set police station on fire. More than twenty people received bullet injuries. Deputy Commissioner Sirsa, Superintendent of Police Sirsa and Sub-Divisional Magistrate Dabwali issued a statement to the press that firing was uncalled for and that it was resorted to without orders from anyone of them. They declared police firing to be excessive. To pacify public, case u/s 302 was ordered to be registered against the police officer who had ordered firing.

This caused resentment in police ranks and police in Sirsa District went on one day token strike. Chaudhary Bhajan Lal rushed to Sirsa and Dabwali to check the situation from deteriorating further when opposition members demanded discussion on this incident in the Lok Sabha. Chaudhary Bhajan Lal tactfully handled the situation and ordered a judicial enquiry into the whole episode and withdrew cases u/s 302 against the police officers. This pacified the public as well as the police. A session judge from Punjab has been appointed to hold this enquiry.

Agitation Against Rape In Dabwali

An important aspect of this incident is the political background at the time of this occurrence. Opposition parties had launched an agitation against rape of a woman by police at Baghpat, the constituency of Chaudhary Charan Singh. Opposition parties are anxious to extend the base of their agitation and after U.P., the state of Haryana is the stronghold of Lok Dal. Chautala, near which the incident occurred is the home village of Chaudhary Devi Lal, the stalwart of Lok Dal in this state. Why Chautala and not Sirsa was opted for medical examination is a mystery. However, Chaudhary Devi Lal and his supporters have acted with utmost restraint after the incident and have not tried to capitalise from this episode. However, efforts are afoot to form a Samiti of all opposition parties in the state to launch an agitation about this incident.



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Letters To The Editor

Good Fighting Soldiers

Sir, Mr. R. Kaundinya writes (The Tribune, 21 July, 1980) that "Bravery and courage are not the monopoly of any particular community or the people of a particular State". Whereas it is a fact that regions and communities are known for their specific characteristics. For example, the Rajputs are known for chivalry, whereas Gujaratis and Marwaris are known for their acumen in matters business. The latter and such like communities are not known for bravery and courage required to fight an enemy in war. Hence they were not enrolled in the army by the British even during the Second World War. The Chamar Regiment, raised during the War, failed to deliver goods and thus had to be disbanded soon.

But who is stopping the present Government of India from raising fighting units comprising purely of Gujaratis, Marwaris, Parsis, Bengalis and Baniyas? But it would not be enough to raise such units, it would be worthwhile watching their performance in the face of enemy.

As for loyalty, if certain communities were loyal to the British, these were the very communities which took major part in the fight for India's freedom, and they these days guard the country's frontiers. But certain elements can be loyal to no one except to their own selfish ends.

Col. Gurdial's is only a reaction to the Government of India's fixing of quotas based on the States' population, for enrolment in the Defence Services. Fixing of quotas almost amounts to reservation. Then why should it be restricted to the Defence Services and not cover other Government departments/services?

Individual, class or national characteristics are the result of the profession(s) adopted and carried out through generations. These cannot be transplanted overnight by means of passing acts, making statements, issuing denials, and so on. As everybody cannot be a good businessman similarly all cannot be good fighting soldiers.

Lt. Col. Gulcharan Singh (Retd.)

Lower Mall,
Patiala

The Satyarth Prakash

Sir, There appeared in the Tribune of April 7, 1980, a note from Kurukshetra that Swami Om Nand, while speaking at the 68th annual function of the Gurukul, had announced that, to eternise the Arya Samajist holy scripture, the *Satyarth Prakash*, it would be engraved on copper plates to be preserved in some safe place. The idea is very good indeed. But according to the generality of the Arya Samajists, the Four Vedas are their only holy scriptures. As such, it is the Vedas which deserve this honour.

The *Satyarth Prakash* is the composition of Swami Dayanand and is just a little over a hundred years old. Moreover,

its second part (chapters eleven to fourteen) is highly controversial and is devoted to adverse criticism—not always correct—of other religions like the Hindu Sanatan-dharma, Jainism, Buddhism, Sikhism, Christianity, Islam, etc., etc., and has at times been controverted by better informed followers and scholars of these religions. It would, therefore, be advisable that only the first part of the work be engraved on tamar-patras as proposed and not the second controversial part of doubtful veracity.

—Ganda Singh

Lower Mall,
Patiala

Forced Sterilization

Sir, Sardar Khushwant Singh has pleaded for compulsory sterilisation in his paper "Hindustan Times" in its issue of July 14, 1980, which happened to cause the downfall of Congress Government. Mistake once made should not be repeated. Sterilisation should be strictly voluntary. Government is not going to feed their children.

China has fixed the age limit for marriage at 30 years. Our Government can also lay down

the minimum age for marriage at 18 years for girls and 22 years for boys. Early marriage should be punishable.

The Janata Government allowed three children instead of two for family planning. Concessions to Government employees should cease with the birth of the fourth child.—Yours etc.

(Subedar) Sant Singh (Retd.)
Agra

Birthday Of Maharaja Ranjit Singh

There is a misunderstanding about the date of Maharaja Ranjit Singh's birth which is being mentioned in some quarters as 2nd of November, 1780. The actual date as given in the *Roznamcha-i-Maharaja Ranjit Singh*, the *Umdat-ut-Tawarikh*, by Sohan Lal Suri, Vol. II, p. 19, is second Maghar, Maghar Vadi Ekam, Monday, 1837 Bikrami. And this corresponds with November 13, 1780 A.D., with the day being Monday. This has been accepted by Gopal Das, *Tarikh-i-Gujranwala* (Govt. of the Punjab, 1872), Mufti Ghulam Sarwar Qureshi, *Tarikh-i-Makhzan-i-Panjab* (1867-68), Kanhaya Lal, *Tarikh-i-Panjab* (1877), Gian Singh, *Tawarikh Guru Khalsa* (1894), and Prof. Sita Ram Kohli, *Maharaja Ranjit Singh*. Diwan Amar Nath in his *Zafar Namah-i-Ranjit Singh* mentions the date as Maghar 3. But as he gives the day as do-shamba or Monday which fell on Maghar 2, corresponding with November 13, it goes without saying that November 13 (1780) is the correct date of the Maharaja's birth.

Dr. Ganda Singh

Industrial Peace

Sir, The main factor for discipline in industry is not of industrial relations but of personal relations. The workers today are not ready to accept the status of mere instruments of production. The employers should, therefore, treat them as human beings and not just machine-minders.

should shed narrow group interests and contribute to greater production. Then alone can industrial peace be ushered in. After all, the ultimate aim of industrial relations is to stop the exploitation of one human being by another and to make work an eminently desirable experience.

Malvinder Singh

The workers, on their part, Simla

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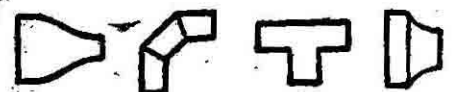


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Gurdev Singh Commission Of Enquiry Favouritism And Irregularity Shown In Certain Appointments

The Gurdev Singh Commission of Enquiry in Punjab has found substance in 35 out of 50 allegations about which it has recorded its findings in its three interim reports.

The memorandum of the action taken by the Government on these reports as well as the three reports were laid on the table of the Punjab Assembly on July 23 by the Chief Minister, Sardar Darbara Singh.

The Government set up a committee comprising the Home Secretary, the Inspector-General of Police, the Legal Remembrancer, the Advocate-General and the Director of Vigilance on May 27 to examine the findings and make recommendations for the consideration of the State Government. This committee has already held two meetings but is yet to make its final recommendations.

According to the first interim report the commission came to the conclusion that the appointment of Sardar Udhm Singh as Director of Prosecution and Litigation was not made according to the normal procedure but solely to take him out of the disciplinary jurisdiction of the High Court where he was facing a departmental enquiry "inter alia because of his doubtful integrity". This was done not only to protect his interest but also to fix him up in at least an equally lucrative and important position. Besides the former Chief Minister, Giani Zail Singh, Sardar Nasib Singh Gill, who was then the Deputy Minister for Home, and the then Home Secretary were actively concerned in this. They violated the established administrative conventions and procedures and misused their position and authority for the benefit of Sardar Udhm Singh.

In another case, the commission has found that the late Sardar Gurbax Singh Sibia, the then Minister for Irrigation and Power, relaxed the essential prescribed qualifications in favour of Sardar Budh Singh who was not eligible for appointment as Superintending Engineer in the Irrigation Department. Thus the late Minister had acted in excess of his authority and contrary to Government instructions in relaxing the relevant rules.

In a third case, the commission felt that the facts brought on record did not disclose any sinister motive for appointing Mr. Hari Om Dilawri as Chairman of the Punjab Dairy Development Corporation. In this appointment the former Chief Minister, Giani Zail Singh according to the commission, was greatly influenced by his colleague, the then Revenue Minister, Sardar Umrao Singh. Because of the alluring picture of white revolution presented by Mr. Dilawri, the Chief Minister inducted him as Chairman of the Government under-

taking.

In the appointment of Mr. J.R. Bansal as Chairman of the Punjab Public Service Commission, the commission has expressed the view that there was no material whatsoever before it to prove that Mr. Bansal was senior to Air Marshal Shivdev Singh as a member of the commission or that the former was its senior-most member. Both of them were sworn in as members on the same day. In the absence of any orders fixing their seniority, the Air Marshal who was senior in age and had put in a long and meritorious service before his retirement had a better claim for promotion as Chairman of the commission.

Factual Error

Since the sole ground stated in the order promoting Mr. Bansal as Chairman was that he was the senior-most member of commission, the very basis of this order stood knocked out because of the factual error regarding his seniority. In fact Mr. Bansal himself neither claimed seniority over the Air Marshal nor adduced any material to prove that he was the senior-most member of the commission on the day he was appointed its Chairman.

The commission said that according to the Air Marshal the promotion orders were passed by Giani Zail Singh at a time when he himself was away in Delhi on leave in connection with the wedding of his daughter. Mr. Bansal lost no time to take over the new office as Chairman on December 27, 1975, notwithstanding the fact that the date of retirement of the then Chairman, Giani Lal Singh was January 18, 1978.

The Air Marshal strongly protested to the Governor and the Chief Minister asserting in his letter that Mr. Bansal "did not enjoy good reputation regarding his integrity". This lent, according to the commission, credence to the assertion both of Sardar Kuldeep Singh Virk, the complainant in this case, and the Air Marshal that long before Mr. Bansal was promoted as Chairman, Giani Zail Singh was "aware of his reputation".

Regarding the appointment of Sardar N.S. Mitha as a member of the Public Service Commission, the commission was of the view that Mr. Mitha was fortunate in having caught the eye of the then Chief Minister, Giani Zail Singh and in the absence of

any rules or criteria for making appointments to the commission, the Chief Minister was not to blame if he felt that there was no restraint on the patronage that vested in him by virtue of his office.

Sardar Mitha had admitted in his evidence that as the Public Relations Officer of Ropar and Patiala he never worked for Giani Zail Singh when the latter fought election to the Punjab Assembly.

Unusual Increments

However, when he was appointed Director of Public Relations in the State Power Board, Sardar Mitha was given eight advance increments which was usual. There was, however, nothing to prove that the increments were given at the instance of Giani Zail Singh. The fact that the then Chairman of the board Sardar Zora Singh Brar, was quite close to Giani Zail Singh might, however, leave the impression that Sardar Brar was acting under the instructions of Giani Zail Singh. Yet it did not suffice to prove that this was done at the instance of Giani Zail Singh.

For Mr. Mitha it was a wind-fall as his substantive appointment in the Punjab Government was in the grade of Rs. 350—1,000 and suddenly he was given the high status of a commission member with a starting salary of Rs. 2,250 per month.

The commission was constituted by the Punjab Government on April 14, 1978.

It has denied the allegation of bias made by Giani Zail Singh. Mr. Justice Gurdev Singh has said that Giani Zail Singh had kept him in office as President of the Sikh Gurdwara Tribunal for more than two years after his retirement. It was obvious that if he had any bias it would have been in favour of Giani Zail Singh and not against him.

The appointment of Sardar Hardev Singh, brother of Mr. Justice Gurdev Singh, as standing counsel for the State of Punjab in the Supreme Court was made much before the commission was constituted and on merits because of Sardar Hardev Singh's standing as advocate on Record and as a member of the Supreme Court Bar. In fact he had been handling briefs for the State Government even earlier.

The commission recalled that none of the allegations made by Giani Zail Singh against it charging it with bias had been raised in his writ petition which sought the quashing of the notification appointing him (Sardar Gurdev Singh) as the Emergency Excesses Enquiry Authority. The High Court Division Bench of Mr. P.C. Jain and Mr. J.M. Tandon found no merit in the petition and dismissed it on September 5, 1978. The charge of any bias against him was thus malicious, the commission stated.

Maharaja Ranjit Singh's 200th Birthday

At a convention of leading Sikh scholars, writers and representatives of various universities, organisations, societies and academies held at Guru Gobind Singh Bhawan in Chandigarh last week, it was resolved to evolve an effective framework for the celebrations 200th birth anniversary of Maharaja Ranjit Singh.

A seven-member sub-committee has been formed to check overlapping of programmes, repetition of projects and duplication of efforts. The members of the committee are Sardar Kapoor Singh, Sardar Lal Singh, Mr. Mohan Lal, Sardar Hardyal Singh, Prof. Abdul Majid Khan, Dr. Jasbir Singh Ahluwalia and Sardar Diljang Singh Jauhar.

A deputation of the celebration sub-committee will call on the Chief Minister of Punjab, Sardar Darbara Singh, to seek the State Government's help.

PAU Scientist Impresses Foreign Scientists

Dr. Tarlochan Singh Sandhu a pulse-breeder has returned to the Punjab Agricultural University after a four-month training at the University of Hawaii in USA where he was invited because of his work "as a researcher and instructor in chick pea (mung) breeding". Dr. Sandhu was working there on Nifal project (Nitrogen by tropical agricultural legumes).

An eminent science institution of Australia called Commonwealth Scientific and Industrial Research Organisation has listed Dr. Sandhu's name among the four "specially knowledgeable persons about the Mung crop". The University of Hawaii has also sent a proposal to the US Department of Agriculture and to PAU for the institution of "practical action co-operation" between that University and PAU.

Sikh Appointed U.K. Rail Manager

Sardar Surjit Singh Bindra became the first Sikh to be appointed Station Manager on British rail when he took over at a large suburban station in the southern region, says a B.I.S. release.

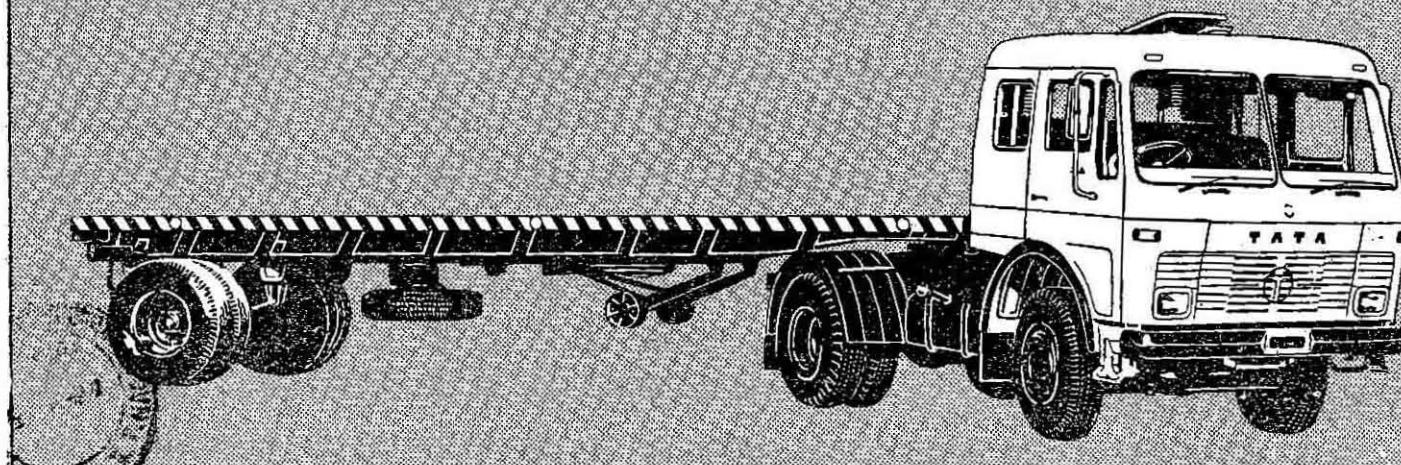
The station is in Hounslow, West London. He also has the responsibility for four other stations in the area—Isleworth, Syon Lane, Brentford and Kew Bridge.

Sardar Bindra (45), who is a graduate of Punjab University, has been in Britain for the last 19 years.

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